/449 cont./

114 Duarte's representative, who received us with great kindness and cordiality, was the "Cadet" Eliseo Pinto d'Annunciação. In Brazil cadets are aspiring officers, usually sons of officials or officers, /450/ who rise from the ranks and whose advancement depends largely on protection. Our Eliseo had the rank of sergeant and thought he would promptly become lieutenant if I put in a good word for him in Rio. He was a good and conscientious man and would have been able to accomplish something useful if he had had the right to act according to his judgment. A second cadet with the rank of noncommissioned officer was called Caldas, a young man, musical, and, for additional pay, schoolmaster of the Bororó boys. He had also put together a vocabulary and was thus the representative of art and science. Then there was another cadet, Joaquim, the apothecary, and the administrator, Ildefonso. By far the most important individual for me, however, was Clemente, who had lived in Bororó captivity for 13 years and was now about 28 years old. His father, Manoel Pedroso de Alvarenga, lived on the Peixe de couro, a small tributary of the Piquiry emptying into the S.
721 Lourenço. In September 1873, the Bororó attacked five children who were bathing there; two were killed, one escaped, two were
● 729 taken along, Clemente and a younger brother. He said they tied their hands in front of their eyes and carried them to the village on their backs five days without stopping. His brother soon died.
124 In 1886 Clemente was freed by the Bororó. Meanwhile, however, he had become a Bororó himself. He not only went about in their dress with bow and arrow, he had not only forgotten almost all his Portuguese, but he had, as I learned to my advantage, experienced a purely Indian training in his thinking and knowledge. On the other hand, he had relearned enough of his mother tongue in the meantime to be able to assist me as a useful interpreter. Unfortunately, he left Thereza Christina before we did, because, he said, he "is learning nothing" there. The officers themselves did not know anything, he said. Near his home village there lives a man who can cure all the sick and open any lock.

/478 cont./

239 301 Teeth were primarily worked into chest ornaments; the most popular ones were large jaguar teeth, usually two pairs plaited together, and small monkey teeth, several transverse rows of which were joined into a piece up to 30 centimeters wide /479/ extending almost across the entire chest; cf. Plate I /see p. i/ and Fig. 129 /see p. 589/. It was extremely seldom that women were also given these ornaments and, since it is usually reported of the other Bororó that only the men adorned themselves, is probably to be traced back to the upheaval caused by the colonization. It was characteristic that the Indian-thinking and Portuguese-speaking Clemente called the teeth plaited together rosarios, rosaries; in connection with this ornament, the Indians had the idea that it makes one strong and agile. They also extracted teeth from Brazilian prisoners and hung these around themselves; lower jaws of the enemy were worn in the same way. They also promised themselves protection from hair of the dead, which was spun into thread and then plaited into cords which were very difficult to obtain; bunches of hair hung down, along with the feathers, from the arm bands.

Fig. 134. Arara ear-feather. Bororó. (1/6 nat. size /as shown in the original illustration/.)

Fig. 135. Chest ornament of armadillo claws. Bororó. (1/3 nat. size/ as shown in the original illustration/.)

224 Men hunted all the local game singly or in groups,
[231] but in former times did not use dogs.

Women make pots (*porikupá*) of various sizes,
462 all shaped like half of an egg shell. Both men
[323] and women make baskets of two types. One,
[385] shaped like the pots, called *katkodóko*, is an openwork burden basket about 24 inches high and 16 inches across at the top and is made from aguasu palm leaves. The other, which is in fact a bag, is made from the cortex of buriti palm fronds. This bag (*yetkabóko*) is used for storing
[286] feathers, twine, and ornaments. Men weave the sleeping mats from the same material used for
[283] making the burden baskets. Women spin cotton, using the spindle (*kálako*) spun on the ground. Cotton materials are woven by women on an upright loom (*ipoksipa*).

SOCIAL ORGANIZATION

622 In the past the chief (*kutorikóna*) was not only
721 an economic and ceremonial leader but a war
[623] leader as well. Although the son of the chief had a right to succeed his father, the actual decision was made by all the men in council. The Umotina say that they used to fight with a tribe called Abusé that lived to the north of them and with white men. When the chief decided on a raid he blew his horn (*ipóna*) made from the shell of an
[714] armadillo. The men then made arrows and war clubs, and just before attacking they painted themselves black with genipapo and glued feathers on their temples. The Umotina used a shield made by stretching tapir skin on a square wooden
●727 frame, and they poisoned their arrows. When attacking they killed the men but sometimes
[301] kept some of the younger women. They cut off the heads of their enemies and used the teeth to
[266] make necklaces. The heads of white men were boiled and eaten.

601 The kinship system of the Umotina is of the Hawaiian type. In the grandparents generation there are terms for grandfather (*iyokomishóna*) and grandmother (*imakomishóko*) which are extended to the siblings of the grandparents. In the parental generation there are just two terms, father (*iyóko*) the term being extended to cover father's brothers and mother's brothers, and the term mother (*imóko*) which is extended to cover mother's sisters and father's sisters. In ego's generation there are terms for brother (*omóna*) and

[p. 107 (B)]